SEP 10 1975

THE ERICAN SSIANIC EWISH ARTERLY

60th Year • Number 3 • Summer 1975

CONTENTS

nts at Messiah '75 3
Editor pro tem

ud Treasury and Jewish Messianism 8
Rachmiel Frydland

htenstein and the New Testament 13

ssianic Jewish Alliance 15

dy of Mistaken Identity 16
Rachmiel Frydland

the Homeland 16

f Biennial Conference Minutes 24

s to Messiah '75 29

SEP 10 1975

THE AMERICAN MESSIANIC JEWISH QUARTERLY

HEBREW CHRISTIAN ALLIANCE OF AMERICA
THEOLOGICAL UNION
1952
THE BUSH WAS NOT CONSUMED

60th Year • Number 3 • Summer 1975

CONTENTS

Great Events at Messiah '75 3
Editor pro tem

The Talmud Treasury and Jewish Messianism 8
Rachmiel Frydland

Rabbi Lichtenstein and the New Testament 13

Young Messianic Jewish Alliance 15

The Tragedy of Mistaken Identity 16
Rachmiel Frydland

News from the Homeland 16

Excerpts of Biennial Conference Minutes 24

Responses to Messiah '75 29

THE AMERICAN MESSIANIC JEWISH QUARTERLY

Published quarterly by the Messianic Jewish Alliance of America
3841 West Lawrence Avenue, Chicago, Illinois 60625

Yearly Subscription $1.00 Single Copies 25¢

EDITOR PRO TEM
Rachmiel Frydland, M.A.

CONTRIBUTING EDITORS
Ludwig Dewitz, Ph.D. **A Kurt Weiss, Ph.D.**
Louis Goldberg, Th.D.

All rights reserved

The Messianic Jewish Alliance of America, Inc.
3841 W. Lawrence Ave., Chicago, Illinois 60625
Rev. Lawrence J. Rich—*General Secretary*

The viewpoints expressed by the authors of articles in *The American Messianic Jewish Quarterly* do not necessarily represent the position of the Messianic Jewish Alliance of America.

Our Needs

We invite the prayerful cooperation of the Lord's people in supporting our work:

1. Aid in the education of Messianic Jewish Believers.
2. Relief of Messianic Jewish Believers in need, both at home and abroad.
3. Literature: The preparation of suitable literature and its distribution among Jews and Christians.

Basis of Support

Having no resources of our own, we depend entirely upon the voluntary contributions of Christian people. Make checks payable to the Messianic Jewish Alliance of America. Send all donations to the Messianic Jewish Alliance, 3481 W. Lawrence Ave., Chicago, Illinois 60625.

Form of Bequest

"I give and bequeath to the Messianic Jewish Alliance of America, incorporated, July 24, 1917, under the laws of the State of Illinois, the sum of _____ dollars, to be applied for the uses and purposes and said corporation."

Great Events at MESSIAH '75

by Editor pro tem

HOW is one to find the words to express even the highlights of the great week of meetings, conference and revival that took place at Messiah College, June 28-July 4th?

Attempt Great Things for God, Expect Great Things from God (William Carey)

As we prepared to go to the Conference we expected great things from God. He promised to bless Israel and to bless them that bless His people the physical seed of Abraham (Gen. 12:3). How can one convey the sight of over six hundred people mostly young Jewish people, and most of them college graduates or college students coming together to imbibe God's message to them in these last days.

We, the older ones, came to impart blessing to these new, precious, Jewish believers in the Messiah Jesus, and behold, instead of mere giving to them, we received from them a hundredfold of blessing and encouragement. For the Lord has greatly blessed His people in these last days with abundant talents such as we never had in the history of our Jewish Messianic Movement. Brother Moshe Rosen has drawn our attention to the Spirit of God who gave wisdom and talents to Bezaleel and to Aholiab to build the Temple of God and now again gives these talents to our Jewish youth who came to know Messiah. How your heart would have rejoiced had you been able to be with us and participate in our joy in the Lord!

Praise God for Past and Present

Brother Martin Chernoff has led us for the past four years and the Lord has used him greatly in the growth and development of our Alliance. *To God be the glory.*

We cannot easily forget Merv and Merla Watson who love our people and composed many new songs including the now popular "Awake O Israel":

Martin Chernoff with the oldest member of our Alliance, Joseph Sobel.

Awake O Israel, put off your slumber
And the truth shall set you free,
For out of Zion comes your Redeemer
In the year of Jubilee.

For in the furnace of much affliction
I have chosen you, Behold
And so for iron, I'll give you silver
And for brass, I'll give you gold.

You are My Chosen, for I have sought you
You are graven on my hand
And I will gather those who are scattered
They shall come BACK to their land.

or the concert of the Liberated Wailing Wall led by our Jewish Messianic Brother Stuart Dauerman who just returned from an extended tour of Israel singing and witnessing for the Lord Jesus (Yeshua) the true Messiah of Israel.

We thank God for the talents bestowed on our young people "The New Jerusalem Players" with costumes from "Fiddler on the Roof." The Lamb concert under the two great talents of Joel Chernoff and Rick Levi Coghill. Then our own precious Sweet Singer of Israel, Sandra Sheskin who moved us by her great, sweet presentation to the glory of God and the praise of our Saviour the Lord Jesus (Yeshua) the Messiah.

Some of these tapes are available at 3 for $10 and you are invited to make inquiry immediately by writing to the Chicago office.

The Two Greatest Events of Messiah '75

Yet in our hearts and minds will remain the two greatest events of Messiah '75 — the March for Israel and the gift to the State of Israel in the sum of $7,500 to show our love and identity with our people. Waves upon waves of Jewish believers in Messiah Jesus presenting our love and concern for our people, as we marched around the Pennsylvania State Capitol, while untold numbers watched us and looked out of the windows. Only heaven will tell how much was achieved by this effort organized by the younger believers in Messiah.

The second event was the great act of identification of 43 of our Jewish people with the Lord Jesus (Yeshua) the Messiah by the act of immersion. Thus they showed in a more definite way their decision to die and be resurrected with their Messiah and Lord.

New President

With the younger generation of believers being so prominent, the Conference followed suit and chose a relatively younger brother to lead us for the next few years. Joseph Finkelstein is a prominent chemist in Philadelphia but his boast is in the Lord that Messiah, the Lord Jesus has found him and that he found the Messiah of whom Moses in the Law and the Prophets did write. Our new President comes to us as a gift of the Lord with many great talents — singing and choir leading and preaching the Word. Pray for the new President whom the Lord and we as an Alliance have chosen to lead us in the coming years. Pray also for the whole Executive Committee who will be introduced to you in more detail in the coming issues of this Quarterly.

New Name: The Messianic Jewish Alliance of America

For a long time the members of our Alliance felt that it was time to change our name to identify our-

to page six

Messianic Jews March for Israel

(Right) One of the Hebrew placards carried in the March for Israel with the inscription "Yeshua (Jesus) King of Israel."

A $7,500 gift was presented to Israel as a token of our identification with our people.

Photos by Paul R. Reese.

selves more with Messiah and with our people. In the Bible our people were called Hebrews at the time of Abraham and the Exodus. Then the name Israel and Judah became prominent. Until the Babylonian Exile in 587 when the Jewish people returned to their land they were mostly of the tribe of Judah thus in the books of Ezra, Nehemiah and Esther Jews and Jewish people became the prominent term to describe our people. We felt that this name should be adopted to describe our race and people. The word Hebrew describes rather the language that our people use in Israel, which language is also spoken by most of the Arab citizens of Israel, while the word Israel describes citizens of the State of Israel whether Jewish or Arab.

Messianic and *Christian* have exactly the same meaning. The word Messianic relates to the Hebrew word Messiah which means "The Annointed One." The word Christian relates to the Greek word of Christos which has exactly the same meaning "The Anointed One." Together with the Apostle Paul "Our heart's desire and prayer to God for Israel is that they might be saved" (Romans 10:1). Our Jewish believing brethren felt that the word of Hebrew origin better reflects our attitude to Messiah and our people. For Jesus was born a Jew, used the Hebrew and Aramaic language and said that "Salvation is of the Jews." While the word Christian will ever remain precious to us for the sake of so many Christians who love the Lord, love us, and the Jewish people of Israel and the Diaspora, the word Messianic better reflects our identity with the Lord and presents a better opportunity of witnessing to our own people.

New General Secretary

Last but not least we want to introduce to you our new full-time General Secretary the Reverend Lawrence J. Rich. For while the executive committee, including President, Vice-President, Secretary and Treasurer give of their time free of charge to serve the Lord and His people, it was decided that we need a man who can give all his time to go and stir up prayer on behalf of our efforts for the Lord. His other duty will be to open up new branches of Jewish believers who want to be identified with us. His biographical sketch is as follows:

The Reverend Lawrence J. Rich is a native Chicagoan, born of Russian Jewish parents who immigrated to America in their youth. He is a graduate of Taylor University, McCormick Theological Seminary, and the Wheaton College Graduate School and holds the degrees of Bachelor of Arts, Master of Divinity, and Master of Arts, respectively. From his ordination to the Presbyterian ministry in 1968 until 1974 he was Executive Director of the Peniel

The new General Secretary, Lawrence Rich.

Community Center in Chicago — an outreach for the Messiah to Jewish people. During parts of this period he also served part time as pastor of the First Hebrew Christian Congregation of Chicago and on the faculty in the Bible department at Trinity College, Deerfield, Illinois.

At the beginning of 1975 Mr. Rich was appointed full time General Secretary for the Messianic Jewish Alliance of America, a national organization uniting Jewish believers in Jesus the Messiah. He has traveled through Europe, visiting with Messianic Jewish leaders from several countries and is well acquainted with the Messianic Jewish movement and its leaders in America today. He and his wife Janice reside in Skokie, Illinois. Pray for him. We invite you to open the doors of your churches and groups to him. There is a blessing in store for you as he will relate to you the great things God has done in our midst.

The president and executive of the Alliance express their deep appreciation and gratitude to Dr. A. W. Kac, editor of our Alliance Quarterly for many years. Our gracious God will surely reward all his labors of love done without any remuneration. "The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel . . ." (Ruth 2:12).

O God of Pity, God of Grace

O God of pity, God of grace
With tenderness regard the face
of Abraham Thy friend.
To multitudes Thy pity show,
Let multitudes Thy favour know
And their long sorrows end.
On their behalf stretch forth Thy hand,
Restore them to their promised land,
Messiah's name to praise.
The oil of joy for mourning give,
And let them to Thy glory live
Throughout millennial days.
O gather soon the "remnant" in,
To realize forgiven sin,
Through Jesus' precious blood . . .
Arouse Thy church to work and pray,
To show Thy scattered ones the way
Back home through Christ to God.
To Gentiles, too, Thy grace proclaim,
Take out of them for Thine own name,
A people for Thy son.
That Jew and Gentile may complete
The Bride—for her own Bridegroom meet—
The Bride which He has won.

—John Wilkinson in "Israel My Glory"

The Talmud Treasury and Jewish Messianism

Rachmiel Frydland

OF ALL the books that influenced the religious life of our people in the last two thousand years, the six orders of the Mishna and the complementary Gemara, which together are popularly referred as the Talmud, is most prominent.

The base of the Talmud is the *halakha,* the accepted traditional interpretation of the Mosaic law, claimed in a few cases to be *halakha l'moshe misinai.* The vast majority of talmudic law and innovation is, however, based on logical principles that were current in those days. Rabbi Hillel of the first century knew of seven such principles, Rabbi Ishmael of the third century had them increased to 13 and these remained the standard, for they are recited daily in the morning prayers.

Talmud and Brit Hadasha Principles

Talmudical exegesis and principles are reflected in the Brit Hadasha, the New Testament. How could it be otherwise? The Talmud acknowledges Yeshua to be a rabbi in Israel, although in some instances it seems the Talmud claims that He became a sinner. By the disciples He is also called Rabbi. Thus we see the Messiah using often the first of the thirteen principles, that of the *qal vahomer* applying the less important to the more important case. The Lord Jesus uses it to teach spiritual truths, unlike the rabbis who used it mostly to add to the ceremonial laws of the Torah. "If God clothes the lilies of the field . . . *how much more* will He do it for you." The lilies are the *qal* the less important, man is the *homer* more important; whatever applies to the lilies and birds of the air will all the more apply to the more important man.

The *GEZERA SHAVA* is an inference from equal words or phrases and is equal to the former principle of *qal vahomer* or even of more importance. For instance, the Torah gives no details as to how a man should finalize his marriage to his wife. All we find in the Torah are the words in the original in Deuteronomy 24:1, "When a man taketh a wife and marrieth her . . ."

The word "taketh" was enough to compare it with Genesis 23:13 where Abraham says to Ephron, "I will give the price of the field, *take* it of me," and so the principles of *taking* a field apply to taking a wife. (Kid-

dushin 1.) You take a wife by giving her a thing of value, a minimum, a denarius, a day's wages, according to the school of Shammai, but the opinions of the school of Hillel prevailed that even *perutah,* a penny is enough if the girl accepts it and the bridegroom recites the words that by this thing of value she becomes his.

Possibly this principle is reflected in Matthew 22:32. Just like God's revelations on Mt. Sinai in Exodus 20:2 when He said, "I am the Lord thy God." He was referring to living people so also when He says to Moses in Exodus 3:6, "I am the God of Abraham . . ." using equal words, the Patriarchs are still alive to God and potentially their very bodies will be raised from the death. Matthew 2:15, "Out of Egypt I called my Son," and 23, "He shall be called a Nazarene" can easily be explained by *gezera shava.* Israel is called *son* in Exodus 4:22. The Messiah is called *son* in Psalm 2:7, 12; whatever applies to Israel as *son* applies also to Messiah as *Son.* Isaiah 11:1 calls the coming Seed of Jesus, "a Nazer (a Branch) shall grow out of its roots." The Lord Yeshua (Jesus) dwelt in Nazareth, thus by the principle of *Gezera Shava* (equal words) He fulfilled the prophecy concerning Nazer.

The *BINYAN AV* which is one principle in the Torah applied to the rest of the Bible, is strongly used by the Apostle Paul in Romans 4, where the principle of Genesis 15:6 is extended to apply to the rest of the Bible, even though various commands were added they did not invalidate this major pristine principle of justification by faith. So also the Lord Jesus applies the first principle of marriage of Genesis 2:24 as basic to the rest of the Bible which Deuteronomy 24:2 did not invalidate.

The various principles relating to the *KELAL UPHERAT* the general principle which is immediately defined by the particular details and vice versa, seems to be reflected in Romans 5:12-18 (see also the *qal vahomer* in verse 7, 8). The general principle is Adam, who as general man, and ancestor of us all, sinned and passed on sin and death to all humanity. Now comes the particular, the death of Messiah and, although unlike Adam, Messiah did not have physical descendants, yet His particular sacrificial death avails all the more that Adam's transgression and resulting spiritual death does not apply to those who believe in Yeshua the Messiah.

The Agaddah, Non-Halakhic Material

To many students, including the writer of this article, the pieces of Agaddah, interspersed in the halakhic material were like refreshing gushes of water in the dry parched ground of halakhic arguments and counter arguments by the opposing rabbis, and schools of rabbis through the centuries, plus the pros and cons of later rabbinic authorities, each one trying to exceed the other in making his argument sharper and spiced with sharp pepper from which we have the word pilpul — then comes an easy passage usually in Aramaic — the Agaddah, where the student gets to know the rabbi, and sometimes, even his wife and finds out even something about his children. The principle that "one who teaches his daughter Torah is as he who would teach her impurity" is balanced out with Beruriah the wife

of R. Meir who had something to teach her husband. For when some bad teenagers bothered him he wanted to punish them with a curse; however, his wife reminded him that the same verse can be fulfilled if he would pray for them, they would repent and the wicked would be no more (Psalm 104:35). When his children died she reminded him that the children were given as trust from God and like any person, He came to call for His trust.

The mother of one of the future rabbis went to consult astrologers while she was pregnant (which was apparently not considered to be sinful) and they told her that her son would be a robber, upon which she decided to cover his head; for she said, "I will cover his head so that he will have the fear of heaven over him." So instead of a robber it was Rabbi Nahman Bar Yizhak that came out of her and today religious Jews still wear the *kipah* or *Yarmulkah* in the shape of the dome of the sky to remind themselves of this woman's principle: "A covered head results in the fear of Him who is in the heaven."

The Agaddah—Pro and Con

The *Agaddah* were sweet and precious. They told of the miraculous deeds of God, of the coming blessings, joys and pains of the messianic times and of the world to come. Positively it was said of the Agaddot that they sanctify God's name (Yalkut of Psalm 19). The Talmud (Yoma 75:a) applies to the Agaddah the word *gad* by which the manna is described in the Hebrew text of Exodus 16:36, "so also the Agaddah (since the word is similar) draws to itself the hearts of men," and the Midrash Rabbah applies Eccl. 2:8, "the pleasures of the sons of men" that these refer to the agaddot "which are the pleasures of Scripture exposition."

Negatively the Jerusalem Talmud (Horayot 3) applies Eccl. 6:12 to the man of Agaddot, "for the Agaddot cannot bind or loose (forbid or permit), cannot make clean or unclean."

Apparently there were specializations also among the rabbis. Some were specially proficient in halakha, like Rabbi Akiba. In exceptional cases when he started to say an Agaddah his companions reminded him saying: "Akiba what are you doing talking Agaddah? Go to your own line of study, to matters pertaining to plagues of leprosy and to matters pertaining to impurity of tents when touched by a dead person or other impurities" (Sanhedrin 67:2). This was his line and it was said of him that by his acumen and sophistication he could clean the very sheretz (unclean creeping thing) with a 150 arguments.

Then there was Rabbi Yitzhak the blacksmith who was proficient in both Agaddah and Halakha and the Talmud records, that Rabbi Ami and Rabbi Asi were sitting before him. One asked him, 'Please master say an Agaddah. He wanted to do so but the other did not permit it and wanted an halakha instead. He wanted to comply and say an halakha but the first one objected. He said to them, 'I will give you a parable: to what shall I liken it? It is like a man who has two wives, one is a young girl and the other is an older woman. The young wife pulls out his white hair to make him look younger and the old one pulls out his black hair to make him look older. Thus the man becomes bald altogether from the loss of both his white and his black hair' " (Baba Kamma 9:2).

Agaddah and Messianism

Messianic Jews throughout the ages were greatly interested in the agaddic parts of the Talmud, and this for two reasons: Firstly, because there are references in it to Jesus, to some of His disciples, and to controversies carried on between rabbis and followers of Jesus-Yeshua; secondly, because of certain hints as to the time and signs of Messiah, which Messianic Jews used in support of the Messiahship of Yeshua, Jesus of Nazareth.

As the first, we have the reference in the Babylonian Talmud, Sanhedrin 43:b:

> We have learned as follows: On Passover eve Jesus was hanged, and the herald proceeded forty days before to proclaim that He is condemned to be stoned because he bewitched, persuaded and misled the people of Israel. Whoever knows of merits for him, let him come forward, but they did not find merits for Him, and so they hanged Him on Passover eve.
>
> Ula (a rabbi) objected: Should one then seek merits for Him . . . ?
>
> —It is different with Jesus, He was a man close to the kingship.
>
> The sages taught: Jesus had five disciples: Matthew, Nakay (probably for Nicolaus) Nazer, Bunee and Todah (or Thaddeus). They brought Matthew for judgment. He asked; Shall Matthew be killed? Is it not written, "Matthew (Hebrew *mattai* means when) shall I come and see the face of God" (Psalm 42:3). They answered him yes, Matthew should be killed, for it is also written, "when (Hebrew: mattai) shall he die and his name perish" (Psalm 41:6). . . .

Another curious reference is in the tractate Gittin 57 which describes the destruction of the Jerusalem Temple in 70 A.D. and concludes with the story of Onkelus (Aquila?) nephew of Titus, who destroyed the temple. Onkelos wants to convert to Judaism and practices necromancy to find out whether his step is the correct one.

> He brought up Titus by necromancy, and said to him: Who is important in the world to come? He answered him: Israel. Should I then go and join them? He answered him, they have too many laws and you cannot keep them. Go better make war with them and you will become a chief, for it is written, "her adversaries have become chiefs" (Lam. 1:5). . . . He then went and brought up Balaam by necromancy. He said to him: who is important in the coming world? He answered him, Israel. Shall I go and join them? He answered him, "Thou shalt not seek their peace nor their prosperity all the days for ever" (Deut. 23:7). He then went and brought up Jesus by necromancy, and asked Him: Who is important in the other world? He answered him: Israel. Should I go and join them? Jesus answered him: Seek only their good, never seek to do them harm, for whoever touches them touches the apple of his eye.

The Talmud then goes on to comment:

> Come now and see the difference between sinners in Israel and the prophets on the gentiles!

The references of Jesus-Yeshua are colored by later history. It is, however, clear that the rabbis were sure that Jesus existed, that He was crucified or hanged on Passover eve, that He had disciples, some of their names correspond with the Brit Hadasha. (New Testament), and some were added to make a point. Also, that Jesus remained faithful to His own people calling on a prominent Gentile to join them, to seek only the good of Israel, and warning him, the Gentile, not to touch Israel, for "he who touches them touches the apple of His eye."

The controversies between rabbis and early Messianic Jews were conducted at first in a friendly manner. They pertained mostly to the plural form of the godhead:

> Rabbi Samuel bar Nahman said in the name of Rabbi Jonathan: when Moses was writing the Torah . . . he came to the verse, "And Elohim said, let us make man in our

image according to our likeness" (Genesis 1:26). Moses said to Him: Master of the Universe! are you giving excuses to the heretics? How is this possible! God answered him: Son of Amram, write, and whoever wants to go astray let him go astray (Bereshit Rabba 8).

Rabbi Yohanan said; wherever the heretics found support for their views, there you will also find an answer for them: "Let us make man in our image" (Gen. 1:26). The answer: "And God created man in his own image" (Gen. 1:27). "Let us go down and confuse their tongues" (Gen. 11:7). Answer, "And the LORD came down to see the city" (Gen. 11:5). . . . "Until thrones were set" (Daniel 7:9). You can explain all the above verses but how can you explain this verse? the answer is that one throne is for justice and the other throne is for mercy (Sanhedrin 38:b).

Rabbi Judah ben Nakosa was challenged by the heretics: They asked and he answered, they asked again and he answered. He said to them let us rather decide, that whoever is victorious in the argument shall have the right to hit the other in the head. He was victorious and wounded their heads until they were full of bruises. When he returned his pupils said to him: Rabbi, they helped you from the very heavens and you were victorious. He answered them: It was in vain! Go rather and pray for me and for my vessel (my mind?) which was full of precious stones and pearls, and now it is filled with black coals. (Kohelt Rabba 1).

In later years the controversies seem to have deteriorated also to name calling:

Rabbi Abin said in the name of Rabbi Hilkijah: The heart of the liers is grown fat for they say that God has a Son. If the son of Abraham, when Abraham wanted to slaughter him, God could not see his pain but called out, "do no harm to the boy" (Gen. 22:12), all the more if God had a Son would He then permit that His Son be crucified and would not rather turn the world back to *tohoo vabohoo* to utter destruction! Therefore Solomon says: "There is one and not a second to him, also he has no son or brother" (Eccl. 4:8).

(Agaddah on Bereshit 31, Bialik 407)

Support for Jesus' Messiahship

Support for Jesus' Messiahship, Messianic Jews have found in the following passages:

The School of Elijah taught: The world is to exist for six thousand years: two thousand years of *tohoo* (emptiness), two thousand years of *Torah* (Law) and two thousand years Messianic Times. Because of our sins it happened whatever happened (Sanhedrin 97:b).

Our rabbis taught: Forty years before the Temple was destroyed, the lot (for the two goats on Yom Kippur) did not come up on the right as it used to be, and the purple bundle of wool did not turn white (on Yom Kippur as it used to be) and the western light in the Temple stopped burning, and the gates of Temple opened of themselves (Tractate Yoma 39:b).

Why was the first Temple destroyed? Because of three evil things which took place in it: idolatry, whoredom, and the shedding of blood. The second Temple, however, where they were occupying themselves with Torah, and good deeds, and with acts of mercy, why was then the second Temple destroyed? Because there was hatred without cause, to teach you that hatred without cause is equal in severity with the three other great sins of idolatry, whoredom, and murder (Yoma 9:b).

Rabbi Yehoshua ben Levi found the prophet Elijah . . . and asked him: When will Messiah come? Elijah answered, go and ask him. —where will I find Him? —by the gate of the city. —how shall I recognize Him? —he sits with the poor people who suffer and are diseased. Everyone of them loosens and binds their bandages in one time, but He only loosens and binds one bandage at one time, for He says: perhaps I will be asked to go and I do not want to tarry. Rabbi Yehoshua went to Messiah and said to Him: Peace be upon you my Rabbi and Master. He answered him: Peace to you, ben Levi. He asked Messiah: When will my Master come? Messiah answered him: Today. He then returned to Elijah who asked him, what did He tell you? Yehoshua told him that He said to him: "Peace to you, ben Levi." Elijah told him it means you will get to Paradise. Yehoshua objected: He lied to me, for He said He is coming today and behold He did not come. The prophet Elijah explained: He said it in this way: "Today — if you hear His voice" (Sanhedrin 98).

The subject is much more extensive than can be covered in one article. This was written to stir up interest and further study by our younger scholars.

Rabbi Isaac Lichtenstein writes about the Brit Hadasha (New Testament)

BY GOD'S divine providence I accidentally took in my hand a New Testament which for many years I had left unnoticed in a corner. From every line, from every word, the Jewish spirit streamed forth; light, life, power, endurance, faith, hope, love, chastity; limitless, indestructible faith in God; kindness to prodigality; moderation to self-denial; content to the exclusion of all sense of need; pity, gentleness, consideration for others, with extreme strictness as regards self; all these were to be found pervading the book. Every noble principle, every pure moral teaching , all patriarchal virtues with which Israel was adorned in its prime, and is still to some extent adorned as heir of the community of Jacob. I found in this Book of books refined and simplified, and that in it there is balsam for every pain of soul, comfort for every sorrow, healing for every moral hurt — renewal of faith, and resurrection to a new life well-pleasing to God.

I had thought the New Testament to be impure, a source of pride, of overweening selfishness, of hatred, of the worst kind of violence; but as I opened it, I felt myself peculiarly and wonderfully taken possession of. A sudden glory, a light, flashed through my soul. I looked for thorns, and I gathered roses; I discovered pearls instead of pebbles; instead of hatred, love; instead of vengeance, forgiveness; instead of bondage, freedom, instead of pride, humility; instead of enmity, conciliation; instead of death, life, salvation, resurrection, heavenly treasure.

"I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man, and the breath of the Almighty giveth them understanding" (Job 32:7, 8). When the Council and the high priests at Jerusalem considered means to silence Peter and the Apostles, a Pharisee of the name of Gamaliel, greatly esteemed by all the people, stood up in the Council, and said: "Let these men alone, for if this counsel, or this work, be of men, it will come to nought, but if it be of God ye cannot overthrow it" (Acts 5:27-38). The work was of God, for it has not perished in the course of

time; the holy fire has neither been suppressed nor extinguished by the many storms which have raged against it, but it has kindled the more, and during eighteen centuries has shone even brighter and more clearly, filled with the most ennobling thoughts, and ever extending its dominion with the forward movements of the times.

The gospel has outrun Alexander, who stopped at the Indus; it has outrun Crassus, who stopped at the Euphrates; it has outrun Varus, who stopped at the Rhine; it has outrun every world conqueror, and will only come to a stop when it has reached Israel. "The sun arises, and the sun goeth down, and hasteth to his place where he arises. The holy breath goeth toward the south and turneth about unto the north, and returneth again according to its circuit" (Eccles. 1:5, 6).

Messianic Meditation

Millions of Jews have come and gone. There are some fourteen million Jews in the world today. Hundreds of Jews are born every twenty-four hours, and the ripple they make on the ocean of time is infinitesimal. Every so often a Jewish luminary lights up the sky — a Herzl, an Einstein, but like our system, they "have their day."

Midway in history there appeared a star among the constellations that has outshone all others — a Jew was born in the land of Israel. Other Jews were born in Israel, but the birth of *that* Jew has cut so deep a fissure in the centuries that it divided them into Before and After.

On the last day of each December our calendars become obsolete, and in their place a new cycle of days begins. Why? Because nineteen centuries ago, in the city of Bethlehem, Jesus entered upon the arena of history.

To the masses of our people Jesus is not the Messiah because He came contrary to their conceptions and expectations. The fantastic figure of a Messiah, who was to come on a striding white charger, beclouded our vision of the deeper meaning of Holy Writ. According to the Bible:

> The Messiah was to be born in the city of Bethlehem (Micah 5:1).
> He was to be a suffering Messiah (Isaiah 53).
> He was to go through humiliation and triumph over death (Psalm 16:10).

All this, and more. Why, then, do we not know it? Why do we not recognize Jesus as the Messiah? It is because our Bible is a sealed book to most of us.

Yet each recurring 25th day of December we face Christmas. Jewish shopkeepers and department store owners vie with Gentile buyers to make Christmas jollier and brighter, and all because on that day was born Jesus — Yeshua, "a light to lighten the Gentiles, and the glory of his people Israel" (Luke 2:32).

From *Raisins and Almonds*, edited by Dr. H. Einspruch

Young Messianic Jewish Alliance

A Time of Rejoicing

"Blessed be the Lord, who *daily* loadeth us with benefits!" I just have to praise the Lord for the many benefits He has bestowed upon me, especially the blessings He bestowed on me at the conference. My heart was constantly rejoicing as I looked out at the delegation of Messianic Jews from all over the U.S., Canada, France, Norway, and, last but not least by any means, our homeland, Israel. God is truly blessing my people so bountifully that my heart is both weeping from the burden, and leaping for joy from the excitement of seeing my people come to the knowledge of the Messiah! How rich a blessing it was to meet Jews who have accepted the Messiah, Yeshua, and thought that they were the only ones who believed this way! It is occasions like this that boost our faith so much. Yes, Yeshua is the Messiah of Israel, without a doubt! And the benefits of His excellence are countless!

The conference was just such a blessing to me this year, as I was privileged to be able to serve the Messiah, Yeshua, in the capacity He allowed me to serve Him. The past two years in office as secretary of the YMJA have truly been an inspiration to me, as I have seen much happen. My prayers continue to be with all the new officers, as we are in times that merit much prayer and consideration for the nation of Israel, encompassing our people everywhere! "Our people perish for lack of knowledge." "My heart's desire and prayer for Israel is that Israel might be saved!" I pray that this be your prayer, too. At the next conference I will be looking forward to seeing all those I saw this year plus, *the harvest!*

B'Shem Yeshua Ha-Moshiach,
Phyllis Adler

Plea for Israel

With current U.S. political involvement in the Mideast in mind, we of the Messianic Jewish Movement feel that it is essential to state our position with regard to the existence and continuance of the State of Israel.

In order to clarify just what Messianic Judaism is, we state that we are part of a spontaneous, international movement within Judaism, consisting primarily of Jewish individuals representing a variety of backgrounds. We recognize from our study of the Tenach (Old Testament) that we can believe in the Messiah foretold by the Jewish prophets and still maintain our Jewish identity.

We find that we can carry on the same intimate relationship with God as did our forefathers: Abraham, Moses and David, through our promised Messiah, Yeshua (most

people know Him as Jesus). We still retain our Jewish heritage, keeping the holidays and fostering a love of Jewish culture within our homes.

It is because of our strong belief and love of our God that we are naturally fervently supportive of Israel. Our position is more biblical in nature than political; however, our efforts in active support of Israel are not limited to spiritual endeavors.

In view of this, it is our earnest hope and desire that all congregations, Jewish and non-Jewish, unite strongly to support Israel's right and destiny in a land promised and attained justly. We fervently urge the collective efforts of all peoples through prayer, donations and general attitude toward assurance of a free Jewish state.

Joseph Rosenfarb

The Tragedy of Mistaken Identity

Rachmiel Frydland

THE ANNALS of history are full of facts and stories of tragedies that came about as a result of mistaken identity.

In the Hebrew Scripture these tragedies begin with the story of Lamech, who tells his wives of a tragic happening, saying, "Hear my voice; ye wives of Lamech, harken unto my speech: for I have slain a man to my wounding, and a young man to my hurt" (Gen. 4:23).

According to traditional interpretations, Lamech went hunting and instead of killing the animal he unintentionally killed his own son. What a tragedy of mistaken identity.

Then we have the story of Joseph who, instead of Potiphar's wife the true culprit, suffered incarceration for many years.

A Jewish tradition, recorded in the Aramaic Targum on the Book of Esther, has it that for many years Solomon was dethroned as king in Jerusalem and a demon named Ashmadai was ruling in Solomon's disguise, while the true king went from city to city claiming in the words of Ecclesiastes 1:12, "I, the Preacher, was king over Israel in Jerusalem," in similar vein came about the popularized story of the prince and the beggar in which the beggar, temporarily in the clothes of

the prince, is made prince while the true prince becomes a beggar.

A more recent story has it that Fritz Kreisler, the violinist, was in Hamburg one evening with an hour to spare before taking his boat to London where he was to play the following evening. So he wandered into a music shop. The proprietor asked to see his violin which he carried under his arm. In a moment he disappeared to reappear with two policemen. One laid his hand on Kreisler's shoulder and said, "You are under arrest." "For what?" asked Mr. Kreisler. "You have Fritz Kreisler's violin." "Well, I am Fritz Kreisler." "Come, come," said the policeman, "you cannot pull that on us. Come to the station."

Mr. Kreisler avoided arrest by finding a record of his music in the shop and he begged to be given his violin and then he replayed the music.

There were many serious incidents of such mistaken identity in the history of our people. This was especially the case when Israel asked Aaron to make a golden calf and identified it with the God of Israel, saying, "These are thy gods, (or literally 'This is thy God') O Israel, which brought thee up out of the land of Egypt" (Exodus 32:4). Five hundred years passed and another great tragedy happened to our people when the physically and mentally attractive Absalom persuaded the people of Israel to follow him and reject his father King David. Again thousands of our people perished because of this mistake. The full story is recorded in the Hebrew Scriptures in 2 Samuel, chapters 17, 18.

Messiah's Mistaken Identity

Could a majority of our people also make a mistake in identifying the Messiah? Surely we did make mistakes in this regard.

The story of Simon Bar Kosiba's messianic claims in 135 A.D. is well known. For a long time we had only fragmentary knowledge of him based on a few coins and some references to him in the Talmud. Since he was known also as Bar Kochba, some students of history thought this might have been his true surname which had been later changed to Bar Kosiba when the Jewish leaders convinced themselves that he was not the Messiah (for the word *Kosiba* can be related to the Hebrew root of *koseb* or *kozev* which has the meaning of lie, lying or liar). However, with the new archaeological finding in Israel including a number of letters that Simon Bar Kosiba wrote to various commanders, we know for certain that his true name was Simon Bar Kosiba, that is Simon of the city or town of Kosiba. The leaders of Israel, however, were so impressed with his temporary victories over the Romans and with his persecuting of those Jews who believed in Jesus of Nazareth, that even the greatest Jewish rabbinical authority of his day, Rabbi Akiba, applied the Scripture in Numbers 24:17 to him, where Balaam prophesies that "There shall come a Star out of Jacob, and a Scepter shall arise out of Israel and shall smite the corners of Moab and destroy all the children of Sheth."

The Hebrew word for star is *Kochab* hence the Jewish leaders began to refer to this man as Simon the Star, in Hebrew Aramaic, *Shimeon Bar-Kochba.* How bitter was their disappointment in him whom they admired even when he boasted that he did not need God's help and

that all he wanted from God was that God not help his enemies! Only after his complete defeat did our Jewish leaders realize that his true surname Bar Kosiba should have been a warning to them and their eyes should have been opened to the falseness of his claims. Perhaps the Lord Jesus had him in mind when He warned His followers, saying, "I am come in my Father's name, and ye receive me not; if another shall come in his name, him ye will receive" (John 5:43 *Brit Hadasha*).

Could We Be Mistaken Again?

Yes, we could be mistaken again, especially if we prefer to follow man's view of Messiah instead of God's view as revealed in His Word. The majority of Jewish Orthodox exegetes follows the views of the great thirteenth-century philosopher Maimonides. His view is that the hallmarks of Messiah are that He is to fight Israel's battles and be victorious, and He is to force the Jews to keep Torah, the Mosaic Law interpreted by the rabbis, the so-called *Halacha*. In such a case any of the Israeli successful military leaders could claim to be Messiah if only they were more religious.

But, we will not be mistaken if we accept the plain teachings of God's Word and seek there the hallmarks for Messiah. If so, we will find them very clear. Let us just list a few of them:

1. Messiah must fulfill the picture which the prophets drew of Him. This includes: His supernatural birth as predicted in Isaiah 7:14, *Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

His birth in Bethlehem as predicted by Micah in 5:2: *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*

His performing of supernatural deeds as foretold in Isaiah 35:5, 6, *Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.*

His death as atonement for sin as described in Isaiah 53:5-8, *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people he was stricken.*

His death to be by piercing His hands and feet, Psalm 22:16, *For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced,*

and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn (Zechariah 12:10).

2. Messiah must also be resurrected from the dead as predicted by King David, saying, *For thou wilt not leave my soul in Sheol, neither wilt thou permit thine Holy One to see corruption. Thou wilt show me the path of life. In thy presence is fullness of joy; at the right hand are pleasures for evermore* (Psalm 16:10, 11).

3. As to the time of His coming, Messiah had to come before the Second Temple was destroyed by Titus. The archangel Gabriel made this clear to Daniel when he came to him and gave a revelation as to what would happen and when Messiah would come. Thus Daniel is told, *After threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary* (9:26).

Those commentators who follow Rashi's exegesis that the Hebrew word *Moshiach* (Messiah) refers to King Agrippa, who died before Titus conquered Jerusalem and destroyed the Temple, confirm that this prophecy had to be fulfilled before 70 A.D. But it could not be King Agrippa! Surely Gabriel, the archangel, would not refer to him the title Messiah. He was not even of David's seed, but a descendant of the hated Antipater and Herod, a profligate king doing all he could to please the Romans. Only the Lord Jesus is the fulfillment of this prophecy, and He came in the right time and so He will also come again to fulfil the rest of this prophecy.

4. Among Messiah's accomplishments is the winning of the obedience of a large proportion of non-Jews. Thus, the patriarch Jacob predicted that "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be (Hebrew *Amim* means nations or Gentiles). He is to be a Light to the Gentiles according to Isaiah 49:6, *And now, saith the LORD who formed me from the womb to be his servant, to bring Jacob again to him . . . And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*

No More Mistaken Identity

These are only a few of the identifying marks of Messiah as described by the prophets and by the patriarchs. There should be no doubt left now in your mind that these were all fulfilled in Jesus of Nazareth. In the course of the last nineteen centuries, hundreds of thousands of our people have come to believe in His Messiahship because of these and other proofs. Millions of Gentiles turned away from their idols of wood and stone, and from their man-made philosophies and came to trust the God of Israel, our own Jewish Messiah and to believe in our Jewish Scriptures, both Old and New Testament.

Surely this is the time for us to cry out together with His first Jewish followers, saying, "***We have found Him (The Messiah) of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph***" (John 1:45).

NEWS FROM THE HOMELAND

Menahem Benhayim

Messianic Jews on Israel's Blacklist?

Susan Baum, a young Jewish-American woman, thought she had found salvation in the international "Unification" movement founded by a South Korean cultist. Along with several likeminded Jewish youth, she wrote Israeli officials in the U.S.A. in 1973 requesting temporary residence visas. They explained their purpose: To spread the gospel of "unification" among Israeli youth.

The Israeli Embassy politely declined the offer. And unknown to Miss Baum, she was placed on a blacklist barring her from future entry into Israel as a person engaged in missionary activity. Only missions established prior to Israel's independence in 1948, with workers already in Israel then, are normally permitted to staff their missions.

Miss Baum has a mother, father and sister living in Israel. When she decided to pay them a visit late in 1974, she set out for Ben-Gurion Airport, fully expecting to be granted the tourist visa American visitors normally receive upon arrival. To her astonishment she was met at the Israeli airport by guards who immediately took her into custody. Despite tearful pleas that she be allowed to contact her waiting family, she was kept in isolation . . . and six hours later, unknown to any of her family, she was put on a U.S.-bound plane, and deported from the country.

After a series of international phone calls and appeals to local Israeli and U.S. officials, her parents unravelled the sad tale of their daughter's non-appearance. Eventually it reached the news media, was taken up by the hardhitting parliamentary maverick, Shulamit Aloni, founder and leader of the Civil Rights Movement.

Mrs. Aloni is no friend of missionaries, authorized or otherwise. "I personally detest all missionary activity, and none more than Christian missionary activity among the Jewish citizens of Israel," she remarked in an aside to a newspaper column. Concerning Jesus, she confesses to having no emotional attitude—"neither love nor hatred, neither believing nor denying." But her feel-

ings for the contemporary Jewish religious establishment in Israel by no means appear so neutral. Because of her incessant attacks on religious politics and the Israeli rabbinical establishment, one of their leaders has tagged her a modern Jezebel.

The Ministry of Interior, which handled the Baum case, has been in the hands of religious members of most Israeli coalition governments. It was therefore natural for Mrs. Aloni to join forces with the Baum family. The Baums are demanding an apology from the Ministry, the issuing of new air tickets and a visa for their daughter, as well as reimbursement for international phone calls made during the desperate hours they were trying to locate their daughter. Under Mrs. Aloni's guidance, the case will probably be adjudicated in the Supreme Court of Israel, unless the Ministry yields to an out-of-court settlement.

The media, including Mrs. Aloni, regard the whole incident as part of the *"Jews for Jesus"* phenomenon. All young Jews who exhibit beliefs in something that seems to have a Christian reference are lumped into the same category. Meanwhile, Miss Baum has abandoned the "Unification" movement, although a younger brother and sister in the States remain with it.

Vatican Guidelines

"We are mindful that the Guidelines constitute a document addressed *not* to the Jewish people, but to the Catholic faithful." This statement was issued by the International Jewish Committee for Interreligious Consultations immediately after publication of a set of guidelines for applying Vatican II decisions about Jews and Judaism. Judging from the reaction in various Israeli quarters (especially among the religious), there was a widespread impression that the Vatican had addressed Jewry — and failed.

The statement that by "her very nature, the Church must preach Jesus Christ to the world," was enough to raise the bogey of "missionizing." The Jewish religion has historically acted honorably towards other faiths, and abstained from missionary activity," "Israeli Minister of Religious Affairs Rafael rumbled. "Jews have the right to ask the same of other groups," he continued.

For the National Religious Party organ *Hatzofe,* the document conjured up memories of the Inquisition, the Crusades — and more recently — convicted arms-smuggler Archbishop Capucci. It was a further evidence that the Vatican's call for dialogue, which "presupposes that each side wishes to know the other," so far as most Israeli orthodoxy was concerned, was still very much a soliloquy.

Probably the sharpest criticism stemmed, not from what the document declared, but from what it left unsaid; namely, the relation of Jews and Judaism to the land and State of Israel. Ashkenazi Chief Rabbi Goren launched a bitter attack against what he termed "the Church's policy to drive a wedge between the Jewish people and their homeland." But Brother Marcel Dubois, a well-known Hebrew-speaking Dominican of St. Isaiah House in Jerusalem, claimed in an interfaith symposium here, that the Vatican had urged the Catholic faithful to "learn by what essential traits the Jews define themselves." Thus,

they would be exposed to the Jewish national character, and its ties to Israel.

"The Name of Israel"

A dispute has arisen among Anglicans in Israel over the use of the name "Israel" in a new church constitution. A number of Arabic communicants have pressed for the non-mention of Israel in the proposed constitution in anticipation of the establishment of a Palestinian state.

An opposing viewpoint within the church has been referred to the Archbishop of Canterbury, with a plea for his intervention to avoid what was characterized as a hypocritical political move.

It has been known to occur that even biblical references of Israel (as in the Psalms) have been expunged from the liturgy of churches in the Arab world. To such a level has the "spiritualizing" of Israel descended!

For the Sake of Heaven

It was beginning to seem like a sporting match for those who were following the "contest" between Sephardi Chief Rabbi Ovadiah Yosef and Ashkenazi Chief Rabbi Shlomo Goren. One rabbi would render a decision or state an opinion on a matter of *halaka* (Jewish religious law); and very soon a contrary opinion was delivered by his colleague.

Rabbi Goren issued a complicated verdict freeing a brother and sister from the taint of bastardy, and permitting them religious marriage. Rabbi Yosef immediately denounced the way in which the decision was reached.

Rabbi Goren informed the National Religious Party that they must stay out of the coalition government unless it agreed to an amendment to the "Law of Return." This would define converts to Judaism as those made "according to *halakha*" (i.e., by traditional orthodox standards), and barring converts from Reformed and American Conservative Judaism. But Rabbi Yosef declared that the decision of the N.R.P. to enter or not to enter the coalition was a purely political matter, and the Rabbinate had no business offering a decision in the matter.

Rabbi Goren stated that birth control might be practiced by devout Jews under certain conditions. Rabbi Yosef protested to the press: Never! "Be fruitful and multiply" was a binding commandment on the faithful as long as they could biologically fulfil it.

There were disputes over the *kashrut* of Israeli wine for Passover, and over disposal of the grass growing in the crevices of the Western Wall.

Sometimes one of the Chief Rabbis seemed to be a disciple of the gentler Hillel, and sometimes the same Rabbi spoke in the manner of the stringent Beit Shammai.

Defenders of the religious establishment decried the sometimes sarcastic response of the public to the running debate between the Chief Rabbis. It was all *le'shem shamayim* ("for the sake of heaven"). Is it not written that "the envy of scholars increases knowledge"?

Although publicly, the Ashkenazi Chief Rabbi maintained a more restrained posture in this rivalry for heaven's sake, it was an open secret that the Rabbinate was often paralyzed by virtue of the frequent clashes between the Chief Rabbis

and their supporters within the Rabbinate.

"Light to the Nations"

In a poignant, almost pathetic letter to the Israeli Prime Minister, a group of Soviet-Jewish immigrants of professional background called for a stronger stand against the permissive ethics dominating so much of Israeli life.

The petitioners were identified by a Hebrew correspondent as "not necessarily religious," but they wrote of their "wholehearted desire to see our State as a light to the nations."

They were dismayed at finding pornography pushing out at them in the very centers of Israel. "The frivolous attitude towards sexual matters here in Israel is something we were not accustomed to in the U.S.S.R." they lamented. "It would be far better that we live according to our own Hebrew ethic," they remarked in their appeal to the Prime Minister.

Other News from Israel

New Lung Device Developed by B-G U. Doctor

BEERSHEBA — An improved disposable artificial lung has been developed by Dr. Joseph Merchuk of Ben-Gurion University. The new device has several advantages over existing systems used in heart surgery.

Most hospitals use plastic artificial lungs, on a one-time basis, for short operations, since they can cause rupture of red blood cells during extended surgery. Dr. Merchuk's device, developed at B-G U.'s Chemical Engineering Department, can be used in heart operations which last many hours.

A second advantage to the new device is a cutback in the need for additional transfusions during the operation. Other artificial lungs are based on a bubbling system which requires more blood during the process of oxygenation.

The new system, which has already been tested, will cost about 30 percent less than the existing devices and it can be produced in Israel at a low cost.

Israel Has A-Bomb

Two researchers said it is now certain that Israel possesses nuclear weapons and the United States and Soviet Union should decide how they will react if atomic warfare breaks out in the Middle East.

"It may well be that nuclear weapons will be used in the Middle East in the near future, perhaps even in the next round of the fighting," Drs. Robert J. Pranger and Dale R. Tahtinen said in a study of nuclear potential in Israel and among Arab states.

"To offset an apparent Israeli advantage," the researchers said Arab nations are likely to develop their own nuclear stockpile.

Pranger and Tahtinen head the foreign and defense sections of the American Enterprise Institute, a nonpartisan, generally politically conservative, research organization.

EXCERPTS FROM THE MINUTES

Biennial Conference

Hebrew Christian Alliance of America

June 30 and July 2, 1975

PRESIDENT Rev. Martin Chernoff called the first business meeting to order. Dr. David Bronstein moved that following the Treasurer's Report the proposed amendments be considered. This motion was seconded and approved.

Treasurer's Report

The Treasurer's Report was compiled by Dr. Louis Goldberg and read by Rev. Lawrence Rich. This report was received and approved.

Constitutional Amendments

1. ARTICLE I, Constitution, Name of Organization

Current reading: The name of the organization shall be: The Hebrew Christian Alliance of America.

Proposed reading: The name of the organization shall be: The Messianic Jewish Alliance of America.

A time limit of 15 minutes for supporting arguments to be given and 15 minutes for opposing arguments was set.

The voting ballot, which required a two-thirds majority showed: 91 in favor of the proposal; 22 against. The proposal was therefore approved as a vote exceeding a two-thirds majority in favor was cast.

2. ARTICLE III, Constitution, Location of Headquarters

Current reading: The principal office and place for the transaction of the business of the Hebrew Christian Alliance of America, hereinafter designated as Alliance, Organization or Parent Body, shall be in the City of Chicago, County of Cook in the State of Illinois. The Executive Committee of the organization shall have authority to establish offices in other parts of North and South America.

Proposed reading: The Messianic Jewish Alliance of America, hereinafter designated as Alliance, Organization, or Parent Body, shall by its Executive Committee establish a principal office, and the Executive Committee shall have the authority to establish other offices when necessary.

Rev. David Bronstein proposed the amendment be amended to include the words "within the United States of America." The proposal was seconded and approved and the amendment as amended was approved unanimously.

Work in South America

Rev. Arthur Glass reported that the Midwest Messianic Center agreed to take over the work of the Hebrew Christian Alliance of America in Buenos Aires, Argentina, as of December 1, 1974, and that the work he saw there on a recent trip is most encouraging. Our responsibility to help with half the amount of missionaries' salaries ends December 1, 1975.

YHCA

Mr. Joseph Finkelstein, executive director of YHCA reported the following statistics:

Branches (including one new in San Francisco)	5
Members April 1, 1974	165
New members through March 31, 1975	66
Members removed	2
Members March 31, 1975	229
Dues paid for 1975	112

Mr. Finkelstein reported on the great success of the YHCA Conference held at Messiah College in 1974. He said that he had received encouraging reports from local branch presidents regarding their activities which included the celebration of various Jewish festivals and concerts for the Messiah. Report was received and approved.

Student Aid

Dr. A. Kurt Weiss reported that in the academic year 1973-1974 nine students were given student aid with grants totaling $2,400. In the academic year 1974-75 five students were given aid with grants totaling $1,400. He expressed to the members that he felt the amount given per student which presently is $300 per single student or $500 for a married couple should be increased in view of the current rises in our cost of living. Report was received and approved.

SECOND BUSINESS MEETING

President Martin Chernoff brought the second business meeting to order at 1:50 p.m. Number of members present — 107. Rev. Lawrence Rich opened the meeting in prayer.

Memorial Service

The Memorial Service for members who had deceased since our last Biennial Conference in 1973 was conducted by Rev. Arthur Glass. Deceased members included:

BAUN, Miss Deborah, Lancaster, Pa.
BUKSBAZEN, Dr. Victor, St. Petersburg, Fla.
BURGEN, Rev. Harry, Havertown, Pa.
DEITCH, Mr. Abe, Hollydale, Calif.
FINEGOLD, Miss Bella, Daytona Beach, Fla.
GALLINS, Mr. Martin, Brooklyn, New York
GALLOWAY, Mr. Herbert, Brooklyn, New York
GITTELL, Dr. Emmanuel, San Clemente, Calif.
GOLD, Mr. Jack, Cincinnati, Ohio
GOLDSTEIN, Mr. Louis, Miami, Fla.
HERSCHKOWITZ, Mrs. Josef, Rockport, Texas

KAMINSKY, Mrs. Ida, Fort Lauderdale, Fla.
NAUMOFF, Mrs. Mollie, Pacifica, Calif.
OPPENHEIMER, Mrs. Emma, Rochester, N. Y.
SCHNEIDER, Rev. Abe, Los Angeles, Calif.
SIEGELMAN, Mrs. Bessie, St. Petersburg, Fla.
STONE, Mrs. Nathan, Pella, Iowa
SMITH, Miss Lucille, Kansas City, Mo.
SUESS, Mrs. Fania, Waukegan, Ill.
ZEIGLER, Mrs. Frances, Los Angeles, Calif.

Literature Committee Report

Rev. Chernoff reported that Mrs. Ruben resigned as Newsletter editor. He commended her for her fine job and hard work.

Rev. Lawrence Rich gave the statistical information of the Literature Committee in lieu of Dr. Arthur Kac who was absent:

General mailing list . . . 1,655
Members' mailing list . 747

The General Mailing List was weeded of disinterested people February, 1975. The drop in the Members' Mailing List is due to members moving and not leaving a forwarding address.

Postal rates continue to increase. Bulk mail rate was raised 1c per piece August 1974.

Tracts — "Come Now Let Us Reason Together" is no longer available. There is a good supply of other tracts. "Fulfillment in the Messiah" by B. Gair was sent to Evangel Press for an estimate.

Books — 790 copies of *The Gospel and the Jew* are still available.

There is a variety of other pieces of literature in small quantities in stock.

Rev. Chernoff reported the resignation of Dr. Arthur Kac as editor of the Quarterly Magazine.

The report was accepted and approved.

Membership and Local Branches

Rev. Jerome Fleischer reported that there was one new branch in Phoenix, Arizona. He encouraged members to encourage their Jewish believing friends to become members of the Alliance and to make efforts to start local branches in areas where there currently are none. This report was accepted and approved.

Election of Officers

"Official Tellers" included Mr. Herbert Munce, Mr. Sid Roth and Mrs. Lorraine Speare.

Election of President — Rev. Arthur Glass, chairman of the nominating committee announced Mr. Joseph Finkelstein as the choice of the nominating committee.

Mr. Alvin Adler was nominated for president from the floor. A motion to close nominations was made and approved.

The result of the voting ballot showed: Mr. Joseph Finkelstein received 77 votes; Mr. Alvin Adler received 29 votes. Mr. Joseph Finkelstein was declared President. Mr. Alvin Adler was elected Vice President. Mr. Sid Roth was elected for the office of Recording Secretary.

Messrs. Martin Chernoff, Rachmiel Frydland and Paul Liberman were declared to be elected to the Executive Committee for a term of four years.

Dr. Herbert Robinson moved that the business meeting be adjourned. This motion was seconded and approved.

The meeting was adjourned with prayer by Rev. Glass.

Respectfully submitted,
Janice Rich
Office Secretary

Treasurer's Report

SHALOM, and greetings of peace and blessing from our Messiah, Havarim:

I am writing to express my appreciation for the confidence you have placed in me as your treasurer of the Hebrew Christian Alliance. I have sought to take the responsibility seriously inasmuch as I am vitally interested and concerned with the total ongoing function of the Alliance and the specific aspect of the financial picture.

Of immediate interest is the aspect of the general fund. We began the year, April 1, 1974, with the general fund in arrears of $6,688.43. This represented an amount borrowed from the Headquarters Fund to enable the Alliance to carry on its work.

At the end of the year, March 31, 1975, receipts were in the amount of $14,916.86 and this compares with the figure of $26,377.96 on March 31, 1974. This represents a decrease in the receipts of $11,461.10.

The disbursements for the year ending March 31, 1975, were $13,-322.47 and this compares with $23,-652.46 of a year ago. There was a need this year to transfer $3,449.81 to the Evangelistic Fund. If we look at the receipts for this fund, we note that as of March 31, 1975 a total of $2,809.69 was received compared to the receipts of March 31, 1974 of $4,242.45, a loss of $1,432.76 in this year. If we note closely, we find again that the loss is represented by respectively: $388.81 from churches, $533.85 from individuals, and $500 from the American Association for Jewish Evangelism. We yet have to provide $3,000 for salary and some other miscellaneous monies for expenses for the South American mission work for the remainder of this year 1975 before the Midwest Messianic Center of St. Louis assumes full financial responsibility for this work.

It is my regret that I am not able to be with you all at this conference. As most of you know, the Lord has graciously opened the possibility of ministry of Bible study with our Messianic Jewish people in Israel in their congregations. This will be our seventh summer in Israel and this has already included a seven month stay in Israel during the summer and fall of 1973. We have seen the believers strengthened and encouraged to witness; we also have seen decisions by Jewish people for the Messiah and Saviour in the Bible classes. We shall be praying for the best ever blessing in the conference and trust you will be praying for us likewise.

It has been a joy to serve you as treasurer and it has been a blessing to have part in the work of the Alliance. If the Lord will enable and as He guides you, the treasurer will consider it a high privilege to continue to serve the Alliance.

Greetings from *eretz Yisrael* and I am yours in Israel's Messiah.

Respectfully submitted:
Louis Goldberg
Treasurer

YHCA Executive Director's Report

June 1973-June 1975

AS WE come together for Messiah '75, it is with much joy that I present my report on our YHCA activities of the past two years. Since our last conference in Dunedin, Florida, we have added a new branch in San Francisco and have witnessed a strengthening of our local branches. We have seen the most successful national YHCA conference at Messiah College in 1974 and have seen our treasury bolstered to over $2,000.

National Highlights

Presently, our membership consists of five branches spanning the entire United States and also in Canada: Philadelphia, Cincinnati, Chicago, San Francisco and Toronto. All of the branches report memberships and associate memberships of fifteen to thirty people. Our total national membership consists of 229 members as of March 31, 1975. This represents a 39% increase over last year's figure of 165 members. Included in this number are 66 new members.

Our national YHCA treasury has a balance of $2,987.42. This represents an increase of $2,141.76 over last year's figure of $845.66. This balance is particularly gratifying since the YHCA did not seek financial assistance from the HCA during the past year, but rather reciprocated with a gift of $300 to the HCA for the Messiah '75 Conference. It is also noteworthy to mention that both the Cincinnati and Philadelphia branches contributed close to $500 to the national treasury for the 1974 YHCA conference at Messiah College.

Indeed, last year's YHCA Messiah College Conference was a tremendous success spiritually, socially, numerically (attendance), and even financially, where we showed a slight profit. Close to 200 young people were very impressed with the strong teaching emphasis and the high caliber of teaching which was aided by outlines and brochures printed and prepared for the delegates by Joel and Dave Chernoff, Joe Finkelstein, and Larry Rich. The keynote message by Manny Brotman and the evening teachings from Moishe Rosen, Art Katz and Marty Chernoff were well received.

Not only were our delegates impressed with the conference, but the Messiah College staff as well. Mr. Donald L. Wingert, Director of General Services, wrote an excellent letter of commendation to our President, Marty Chernoff.

One final conference note: Our HCA Executive Committee suggested that our national conferences be held jointly and not separately as in past conferences. This suggestion has been fully implemented for our Messiah '75 Conference where both

YHCA and HCA members will participate together in all the programs.

Local Highlights

Reports received from our five branches have been most encouraging. Each branch is to be commended for maintaining our threefold spiritual, social and cultural objectives.

Our Jewish holidays continue to be the central theme at most of our branch meetings. The Philadelphia and Cincinnati Branches have become quite innovative by writing and performing their own Purim musicals. Chicago, San Francisco and Toronto all had very successful Passover Seders; also, the Cincinnati and Toronto branches have held excellent Friday evening Shabbat meals and services.

Respectfully submitted,
Joseph Finkelstein

Responses to Messiah'75

from a young attendant

Dear Messianic Jewish Alliance:

A few weeks ago I had the privilege of attending the largest Messianic Conference ever held. It was a great satisfaction and privilege because I enjoyed it very much.

Since November 1974 I looked forward to going to this Conference, for at that date I knew for sure that our family is going to attend. I have not regretted my looking forward to it because it was everything I had anticipated, and more . . .

I thought the concerts were really great. All five concerts were very well put together. The five concerts all had different types of music which I thought was really great, so that I did not have to listen to the same type of music every night.

Another thing I enjoyed very much was the March for Israel. I thought it was really great that Messianic Jewish people of America were interested in Israel enough that they would go to Harrisburg, Pa., to organize a March to show the Jewish people that we cared for Israel the same as they do and that we really do love Israel, our homeland in addition to the U.S.A.

The Mikvah (baptismal) service was another thing that I thought was really great that baptismal immersion can be carried on in a Jewish fashion.

Last of all, but far from least, I liked the people. Every one I met was full of Messianic love and friendliness. I can't think of even one person who was not super nice of all people that I met. The other thing I liked that there were at least ten young

people my age (13) and I liked being with them all.

In all I liked the conference "MESSIAH '75" very much. I thought that all the people who helped organize it did a super job and I pray the Lord will bless them all richly for organizing such a great Messianic Conference as "MESSIAH '75."

Yours in the Messiah,
Judith Frydland, age 13

the "mikva" (baptismal service)

(Response from Vice President's "Better Half")

To me personally the service was greatly impressive and performed in a most beautiful manner. It was proceeded by a Hebrew prayer, blessing the Lord for His command to perform the act of immersion, *(mikva* in Hebrew) and the testimonies of those who were seeking to be so immersed. When the service started I thought that only a few of my Jewish brethren would be willing thus to confess the Lord, but I saw more and more join in by getting pricked in their hearts, convicted of their sins, and coming forward to confess their sins, and ask to be immersed in fulfilment of Messiah's command. In all a total of 43 men and women gave their lives to the Lord, and were immersed in the baptismal waters. As this was going on a large group of people on the other side of the stream were watching us and we pray that God might have spoken to their hearts, too.

I was greatly impressed with the fact that whole families were convicted of sin and came to join as new born family units to give their lives, and to serve their new found Messiah and Lord.

Praise God for the wisdom He gave to Manny Brotman in leading the service in such a manner as to speak to hearts of Jewish people, and how I thank the Lord for the young girl from Israel, who just learned to speak English, and was so impressed, the Holy Spirit dealing with her, that she came forward, confessed her Messiah, the Lord Jesus, Yeshua, and joined the others as one of the 43 in symbolic death and resurrection with her Messiah and Lord.

We were aware of the grand beauty of the entire service and surroundings. I should have said right at the beginning that the service took place at a small stream close to the College with large branched trees on either bank of the little river, reminding us of Psalm 1, and a covered bridge in the background, such as we see often in beautiful paintings of great masters.

I praise God for the many new Jewish faces we saw, who came, perhaps out of curiosity or from deep conviction, and God spoke to their hearts by His servants, some of them responding and giving their hearts to the Lord and seeking His will by immersion. *Soli Deo gloria.*

(Mrs.) Ruth Adler

Our Aims

Since its establishment in 1915, the Messianic Jewish Alliance of America has been the only organization representing the Messianic Jewish movement in America.

The Messianic Jewish Alliance of America aims:

1. To continue to bring to the attention of the Christian churches of America their inescapable biblical obligation to present the message of the gospel to the Jew as well as to the Gentile.
2. To develop and promote a program designed to acquaint the Jews of America with the Messiahship of the Lord Jesus, (Yeshua the Messiah).
3. To maintain a vital relationship with Messianic Jewish people in Israel.

To implement the above aims the Alliance purposes:

- To strengthen Messianic Jewish fellowship on the local branch and regional conference level.
- To extend financial aid to American Messianic Jewish youth engaged in studies in America or in Israel.
- To render spiritual and material aid to needy Messianic Jewish Believers.
- To promote among Messianic Jewish People a program of adult education in biblical and Judaistic subjects, including subjects dealing with Israel's destiny and Israel's place in God's redemptive purpose for the world.
- To publish suitable literature for Jews and Christians, including a regular periodical.
- To help finance this program the Alliance appeals for regular contributions from the members and friends of the Alliance.

MESSIANIC JEWISH ALLIANCE OF AMERICA, Inc.
3841 W. Lawrence Ave., Chicago, Illinois 60625

Dear Friends:

I enclose $_____ as my free will offering for the Lord's work among the scattered, yet beloved people, Israel. I prefer that the gift be used especially for _____.

Name _____

Address _____

Gifts to the Messianic Jewish Alliance of America are deductible in computing your income tax

The Messianic Jewish Alliance of America

(Incorporated)

3841 W. Lawrence Avenue, Chicago, Illinois 60625

Executive Committee

President—Joseph Finkelstein, M.S.C.
Vice President—Alvin J. Adler
Secretary—Sid Roth
Treasurer—Martin Suess
General Secretary—Rev. Lawrence Rich
YMJA Exec. Director—Mr. Joel Chernoff
Manny Brotman
Rachmiel Frydland, M.A.
Rev. Jerome Fleischer
Rev. Arthur Glass
Rev. Martin Chernoff
Paul Liberman

Advisory Board

Dr. Nathan Bailey, President, Christian and Missionary Alliance, New York City
Dr. W. A. Criswell, Pastor, First Baptist Church, Dallas, Texas
Dr. H. B. Dendy, Managing Editor, The Presbyterian Journal, Weaverville, North Carolina 28787
Dr. Frank E. Gaebelein, Bible Teacher and Lecturer
Dr. Arthur Glasser, Professor, Fuller Theological Seminary
Dr. Vernon C. Grounds, President, Conservative Baptist Theological Seminary, Denver, Colorado
Dr. Stephen F. Olford, Encounter Ministries, Inc., P.O. Box 1336 Holmes Beach, Fla.
Dr. Wilbur M. Smith, Professor, Trinity Evangelical Divinity School
Dr. T. H. Spence, Jr., Executive Director, Historical Foundation of the Presbyterian and Reformed Churches, Montreat, North Carolina
Dr. John F. Walvoord, President, Dallas Theological Seminary

Branches of the Messianic Jewish Alliance of America

Chicago, Illinois ..... John Fischer, President
Cincinnati, Ohio ..... Victor Walters, President
Cleveland, Ohio ..... Frank A. Sturpe, President
Dallas, Texas ..... Richard L. Sandow, President
Dayton, Ohio ..... Eugene Hurwood, President
Daytona Beach, Fla. ..... V. T. Moody, President
Detroit, Mich. ..... Herbert Munce, President
Indianapolis, Ind. ..... Joseph Sobel, President
Long Island, N. Y. ..... Louis Breslau, President
Louisville, Ky. ..... Louis Silverman, President
Memphis, Tenn. ..... Stanley H. Kamke, President
Newark, N. J. ..... David Kantor, President
New York, N. Y. ..... Allan Cohen, President
Philadelphia, Pa. ..... Joseph Finkelstein, President
San Francisco Bay Area ..... Jerome Fleischer, President
Tampa-St. Petersburg, Fla. ..... H. H. Robinson, President
Greater Washington, D.C. ..... Dr. Robert Scovner, President

THE AMERICAN MESSIANIC JEWISH QUARTERLY

3841 W. Lawrence Ave., Chicago, IL 60625

Nonprofit Organization
Permit No. 4966
U. S. Postage
PAID
Chicago, IL 60625

Grad. Theological Union
Library. Serials Dept.
2451 Ridge Rd.
Berkeley, CA 94709